IMPRIMATUR,

Tho. Tomkyn R. R. in Christo Patri ac Domino Domino *Gilberto* Divina Providentia Archi-Episcopo Cantuariensi a Sacris Domesticis.

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E.10.16

A SERMON PREACHT IN MADRID.

JULY 4. 1666. S. N.

OCCASIONED

By the Sad and much Lamented Death of his late Excellency Sir *RICHARD FANSHAW*, Knight and Baronet, of his Majesties Most Honourable Privy Council, and his Embassador in Ordinary to that COURT.

Where falling Sick of a Violent Feaver, *June* 14th ---66. He ended his Life the 26th day of that Moneth; in the Third Year of his Negociation in that place, and the 59th Year of his AGE.

BIBL. CANT. ACAD.

By *HENRY BAGSHAW*, M.A. Student of *Christ-Church Oxon*, and his late Excellencies Chaplain in that EMBASSIE.

London, Printed for *G. Beadle* and *T. Collins*, and are to be sold at their Shop at the *Middle-Temple-Gate* in *Fleet-street*, 1667.

A

SERMON

PREACHT IN

MADRID,

E.10.10

To the Honourable my Lady *FANSHAW*, the Widow of his late Excellency my Lord Embassador *FANSHAW*.

Madam,

HOw ready I am to receive your Commands, but withall how unfortunate in obeying them, may be easily judged by the coming forth of this Treatise; where I feard I have only made my weakness publick, when I intended service, and being so much divided betwixt my duty to the Dead, and my obligations to be living, yet I am in neither able to pay. However I may presume to venture the World's tryal in Subjects of this nature, where I have ample Merit and great virtue to describe: for so even can abarge me with poverty of words, but not with falsehood,

hood: and though my Labours be mean, yet I know such a Fate attends Worth, that it not only secures its own Fame, but protects others that speak of it. To tell your Ladiship whom I design by this, is to injure my Lords Memory, and your goodness; since both of you require from me a particular acknowledgement, though both be above my testimony. I should not here be willing to waken your griefs, nor recall to your remembrance past accidents, were I not sufficiently convinced of your Faith in an affliction. This is a School, wherein you have been long with my Lord bred up, but whereas it might be imputed to the strength of your love, that you could with him govern all other misfortunes, it must be now meerly ascribed to the strength of Religion, that you can without him conquer the last. A severe Blow sensibly felt by lookers on, but much more by your self, that placed all your glory in his life: and yet to be able to kiss the Rod, in all that tenderness

derneſs of paſſion, which both your Sex and affection had raiſed, this argues a high temper of a Chriſtian; and makes me doubt which is greater, the loſs, or your conſtancy in bearing it. Yet that courage you ſhow in ſuffering, is not more eminent, than the Ableneſſe of your cares, which as they ſignally appeared in my Lords lifetime, ſo afterwards in your performance of all rights to his body, when you bore along through ſtrange Lands that Image of Sorrow, as if you would have an exerciſe of your love and your patience together. This was a Travel taught Friends Grief, and Enemies Reverence; when they reflected upon the Greatneſs of the Perſon there repreſented, and the Piety of the Conveyer; that the Wiſdome of a State ſhould be ſhut up in a Hearſe, and the Joyes of your Ladiſhip there enclaſed. But there are other particulars I could mention, wherein you are as nearly concerned: for whatever praiſe is due to a Devout Life, to an Exemplary

Diſci-

Discipline, to a Loyal Love, or a Resolute Faith, that your Ladiship may justly challenge: of all which I could give the worlds pregnant proofs, but that I know, as it is the comfort of your grief to read my Lords Character, so 'tis the affliction of your Virtue to read your own. Therefore laying aside this Theme in compliance to your will, yet in what relates to my self I shall beg leave to publish to the World the great sense I have of those many favours I have received both from my Lord, and your Ladiship: who have always lived with an equal love as to your selves, and with as equal a concern to oblige others, amongst whom none more reckons himself a Debtor than Madam

Your Ladiships most Obliged, Faithful Servant,

Henry Bagshaw.

A SERMON

Preached in

MADRID, July 4. 1666.

At the Interment of Sir *Richard Fanshawe*, his Majesties Ambassador there.

HEB. 12. 11.

Now no Chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness to them which are exercised thereby.

THe Discipline of breeding up Christians under a Scourge, and the way of planting a Church by laying its Foundation in Tears; are Methods so little tempting in themselves, that they have no virtue to raise

Followers: no more than Fire and Sword ſent by an Enemy can people Towns, which are properly deſign'd to deſtroy the Inhabitants. But if you look up to the Soveraign Maſter of that Diſcipline, and the Glorious Bleſſing annext to that way of planting, all the ſeeming horrours in Religion are remov'd: The Whip Chriſt now uſes, drives Man into the Temple, that would not enter it before; the Death he denounces, prepares mans way for a Crown, that would not otherwiſe receive it; ſo that we may joyfully walk in a weeping Track, that leads us to a Grave, and a Grave open'd by our Saviour for a Triumph. 'Tis this Diſcipline the Apoſtle commends throughout this Epiſtle to the Chriſtian Jews ſcattered in the world; who needed an extraordinary light to diſcover the priviledge of Sons in ſuch a Diſpenſation, as being acquainted before with no other inheritance in this life, but that of Temporal Promiſes, and therefore thought it Baſtardy to ſuffer. Which Opinion of theirs, he confutes in the ſixth, ſeventh, and eighth verſes of this Chapter, and clearing to them the Doctrine of the Croſs, confirms them in a new Principle of Goſpel-Government; as in the words of my Text--*Now no chaſtening for the preſent ſeemeth to be joyous, but grievous; nevertheleſs, afterwards it yieldeth the*

the peaceable fruit of righteousness to them which are exercised thereby.

The words contain in them these parts:

1. The unpleasant Nature of Chastisement, to mans apprehension: *Now no Chastening seemeth to be joyous, but grievous.*

2. The time this unpleasantness lasts, *for the present*; which indeed is no time, but an instant, that dies with naming it.

3. The end and reward of Chastisement: *It yieldeth afterwards the peaceable fruit of righteousness.*

4. The Qualification of the persons that receive it; they are said to be [illegible], we render it exercis'd; but it signifies such that are approv'd and try'd in all the Combats of affliction: Men, that have got art and strength by their frequent meetings of that Adversary, to repel its force, and foil all its designs. I shall not prosecute these parts as they lie thus severally, but form out of them all, these two Propositions which shall be the subject of my ensuing discourse.

Prop. 1. *That Gods correcting hand, while it inflicts the blow, seems rather to carry Anger in it, than Mercy.*

Prop. 2. *That the end of that blow to the patient sufferer, is a high reward of Eternal Peace and repose.*

1. *That Gods correcting hand, while it inflicts the blow, seems rather to carry Weight in it, than Mercy?* Sense (which is mans neareſt Neighbour while he lives in this world) is likewiſe the higheſt Favourite he loves to conſult with: 'Tis Senſe reports to him all accidents without, and according to the affections of Senſe is he wrought upon. Thoſe two Paſſions that are in us, Joy and Grief, have hence commonly the Original of their motion: Joy proceeds from a ſoft, Grief from a hard impreſſion, objects make upon our ſenſes; whence we conclude this thing to be joyous, the other thing to be grievous, from the different manner of its ſtroak; without taking farther information from Reaſon, whoſe Verdict were it heard, both thoſe ſtroaks would be counted indifferent to the ſoul. 'Twas this life of Senſe *Job* led, when he complained of his wounds; this life of Senſe *Haman* led, when he rejoyced in his proſperity; but the judgement of them both was fallacious; for neither was *Job* miſerable in his ſmart, nor *Haman* happy in his Revels; to the one God ſhowed no Enmity, to the other no Friendſhip; nay, had they both reflected on the ends and conſequences of thoſe two States, *Job*'s chaſtening had been joyous to him, as the Torea were to *Lazarus* in *Abrahams* boſom: *Hamans* height

Job Cap. 3.

Esther 5. 9.

mournful,

mournful, as such Prospects are, where only Execution is seen. But Sense bearing sway in the best of Gods people, affliction is thereupon ill painted to their view, and temporal losses strangely represented; and that upon three accounts.

1. Because of the seeming violence and breach they make upon Nature. Nature, that inclines us to Self-preservation, spurs us on to a desire of all good, in which that Interest is secured; whence Friends, Riches, Honours, and the like, have a value set on them, as Props that contribute to the strength of our being. If therefore any of these goods should be lost, man is presently apt to cry out, as if some limb of his happiness were cut off, and his very being weakned by that change. And this Opinion, how imperfect our state is in the want of these, the best are liable to entertain; being ready to fancy, life is not that which is maintained by inward spirits, but by goods without us; and that to the perfection of our form, is necessarily requisite the assistance of another. Thus Man, that has a Power given of moving himself, and an infinite good proposed to him for to fill and direct all his Faculties, yet yields to be governed by low outward principles: and (such is his corruption) he takes up Maximes concerning the

the sufficiency of temporal things; which beget love in him, and adherence of mind: and so resting upon those Reeds, no wonder they pierce him with breaking. Hence the Soul can naturally relish no trouble; for it appears destructive to its bliss; till Grace comes, and gives a new appetite; instilling into our minds a different Notion of happiness; namely, such that consists not in present delights, but in a future Vision; not in perishing comforts, but in an Eternal Good; not in scattered Rayes, but in a full Sun: then Trouble (which was so harsh Physick to the old man) becomes agreeable to our desires, because the same Grace tells us, 'tis a means of purchasing that perfection. But before we have this enlightening, man can only tend an inferiour good, and therefore must necessarily loathe an affliction as the disturber of it.

1 Tim. 2. 12. Rom. 8. 17.

In this juncture 'tis Satans custome treacherously to invade us, as *Simeon* and *Levi* did the *Sichemites*, when they were in their pain, and lay under the greatest smart of their wounds: And with the like ease he prevails over the Soul, as these Brethren did over the Bodies of that people, by timing his assault, and guiding all the edge of his force against the weakness of the party. Now nothing so much disables the

Gen. 34. 25.

Soul,

Soul, nor expoſes it more to a ſurprize, than this violent paſſion of Sorrow: Luſt (though powerful) yet leaves Reaſon ſtill ſuch a Command, ſo as to check and controul it: Fear (though weak) yet leaves us ſo much ſpirit as to make us avoid danger; Deſpair (though ghaſtly) yet gives boldneſſe to encounter it; but Grief devoures the underſtanding, cloſes up the heart, and ſo diſ-ſpirits the whole man, that he proſtrates himſelf to his calamity. 'Twas the height of this paſſion, ſo dull'd Chriſts Diſciples, that it laid all their courage and devotion aſleep, at ſuch a time, when they ſhould have watched their Maſter; 'Twas the height of this paſſion corrupted *Martha*'s Faith, when the imagined ſmell of a Grave (where her Brother had lain for four daies) work'd more with her to believe his utter loſs, than the Divinity of a Saviour to hope the mercy of a recovery. With that apprehenſion all her faculties were overpowred, and Chriſts Preſence with all his Miracles forgotten; as if the Arm of his Omnipotence could not reach the dead, and Corruption were an Inheritance ſo Entail'd, that the Prince of Life could not alter it. But when once the Stone was removed, the Word given out, and that Word anſwered by her Brothers riſing, then her Faith with him revives: Which Figure of a future

Mar. 26. 43.

John 11. 39.

future Resurrection, proving actually her cure, we ought all to contemplate, and apply to our selves, that we may be Masters of the like trouble.

2. Because of the Cloud they seemingly cast upon Providence; and this is a violence offer'd to Religion. The evil of sin (which man brought into the world by the abuse of his Free-will) has not so much occasioned a Dispute concerning Providence, as the evil of suffering, where man only is passive, and God properly the Inflicter. As to the first, Man bears the blame of that *Dispensation*, by reason of the guilt he has contracted in misimploying his faculties, which he had freedome to govern: As to the second (since God is the cause of it) the merit of mans actions is enquired into, that thence a Reason might be alledged, why the Party suffers. This Merit of actions, when man is not satisfied in, he is thereupon apt to question the order of a Supreme, and impute to Chance the building of the Universe, because its Government appears confused. Hence the Chastisements of good men have been the old Arguments Atheisme has used to fix its seat in the world; and the Rod they were smitten with, has prov'd a Weapon in its hand to wound the Divinity of the Corrector. And indeed the

Notions

Notions we have of Justice (an Attribute so Essential to the Godhead) seem much to suffer in their affliction; since it implies an unequal distribution of things, where Virtue is not distinguisht by a Reward; and consequently Justice it self is doubted of in the Creator, as we question the true resemblance of that Piece, where the proportions are not discerned. Were there eyes in those Wheels above, that turn about this world, and order joyn'd with their noyse to sweeten the Motion, why then should Vice get soonest the Top, and Piety lye under? But if it chance to ascend, why should its ascent be with greater toil, and its downfall more sudden, before the midst of its course be finisht? Can Gods care be seen in the advancement of sinners, or his goodnesse in breaking his own Image? If he be careful of the world, let him wash off the spots; if good, let him preserve its Beauty; but to govern Affairs otherwise then his Attributes seem to promise, to let Darknesse overdome Light, and Guilt triumph in the ruines of Innocence, this affords the Atheist a plausible Theme, when he declaims against Providence, and gives his Wit a fresh sting to persecute Christianity. Neither does the Atheist only take glad notice of this strange Administration, but the Devil farther improves

Eccles. 8. 14. Psal. 10

it, to make his Votaries more sure; for he builds them a Fabrick of visible good, plants the temptations of his Kingdome to the eye, that Christianity only sets before the Faith of its followers. And as the present crosses of Gods people have much furthered the impiety of the looker on, so they beget immediately a quick sense in the sufferer, who reflects upon his own integrity, and therefore is prone to question the hand that afflicts him. What does God in the part of a Judge, or a Soveraign in correcting me? If it be Soveraignty I must submit to, alas there is no loveliness in that Attribute, for Power considered without its Rule, can only be looked upon as Tyrannical and Oppressive, like a great Sea let loose upon Land, that never divides its stream with respect to the Soil, but covers every part with an equal Deluge: if it be the Sentence of a Judge I must submit to, where are its measures to show the Equity of his Tribunal? In what Balance are my actions weighed, that such a portion of ill should be laid in the Scales, which many a hainous Malefactor never knows? Thus the good man disputes upon the present touch of the Rod, and almost argues himself into Infidelity, stumbling foully over those stones the world throws at him, and making them at first causes of his fall, which

Mat. 4. 8.

he

he turns afterwards to be Instruments of his Martyrdome. For Faith being once shaken, cannot in an instant recover its strength; by degrees it must fasten in the soul, and be able to stand the Tempest; but when once 'tis prepared by time, and setled by deliberate Acts, it stops all farther complaint, and puts an end to the Objection.

3. Because of the remoteness of the Promise that should support the Soul under that adversity. In worldly Races men (that strive for Mastery) have a double advantage above the Christian, in that they all know the fixt limits of their course, and see the Garland they run for; by knowing their course they are quickned in their flight; by seeing their Crown, they breathe nothing but Victory. But we (that have rough wayes to travel in, and know not how far they tend; that have a Garland to contend for, but are not able to make a discovery) may easily faint and be discouraged under the weight of some pressures. How uncertain to us our Races is, will appear, because our times are taken from us into Gods hand; and our ends reserved to his own knowledge; how dark our reward is, will appear, both from considering the Nature of this Reward (which is spiritual) and the manner of its conveyance (which only

Death helps us to) so that we must march through a gloomy walk to invisible glory. 'Tis true, our state under the Gospel is much different from that of the *Jewes*, to whom life and immortality were not so clearly brought to light, neither by the plain Letter of the Text, nor by examples; both which we enjoy in the fulnesse of Evidence, to confirm and settle us in that Article: however the unhappinesse of that life is still unknown; and though in general we may be better grounded to believe, yet the Nature of those joyes we as little discern. But suppose we had eyes so piercing as to see our Blisse, yet the vast separation of its Seat cools many times the zeal of a Christian; especially when he labours under a present pain, which requires a neer object of succour. Now Heaven and Glory are two Lights set afar off; whose influence is not so strong, as to remove the Cloud that hangs over us; nay, by reason of their distance the present evil so prevails, that it wholly hides the riches of their Treasure. When S. *Paul* was more than ordinarily persecuted, he needed the help of a Trance to bear his persecution: the Promises alone could not raise him out of his weaknesse; whence an extraordinary Vision was added to them for his assurance. This privilodge Saints cannot now expect, to whom is

left

left the gift of ſuffering, but not the gift of an Immediate Revelation to find it one: We have no Mount *Nebo* to view our *Canaan* from, and thereby recompence our ſtay in the Wilderneſſe; but lye in a Valley expoſed to floods, that overwhelm, and breathing out Vapours, that darken our Proſpect. Therefore the Soul of an Afflicted Chriſtian is for the preſent diſconſolate, and lies under the temptations of Deſpair; requiring haſtily a Mathematical Evidence of Bliſſe to overcome his ſorrows, that would otherwiſe reſt upon a Moral certainty; but miſſing a Demonſtration of Faith, he is carried away with the ſenſe of ill, and neglects the uſe of his Charter, as of a Deed dark and unſealed. But when once the pain is removed, and the dregs of Paſſion boyl'd off, that ſo he may freely contemplate the reaſon of his hope; his old love to his Maſter breaks out, and in confidence of a future poſſeſſion he can trample on all thoſe Thorns that before hindred his paſſage. Theſe are in ſhort the grounds, why *no Chaſtning for the preſent ſeemeth to be joyous, but grievous*; the Foundation of which Opinion you hear is Senſe; which begets in the Soul falſe apprehenſions of good and ill, miſtakes of Providence, and a forgetfulneſſe of Divine Glory.

Deut. 34. 1.

By Senſe (hitherto ſpoken of, as deſtructive to

to our Faith) I chiefly mean Sense, that is tender, and unacquainted with Tryals; for this proves but an ill Pilot, and to set it up for our Guide in a Time of Calamity, 'tis like the putting a fresh Mariner to the Helm at the rising of a Storm, that he may make there Essayes of his Folly in all that roughnesse of danger. But Sense exercised with suffering grows valiant many times, and prepares the Soul against all accidents: and though it may turn into a sinful hardnesse, (as it did in *Pharaoh*) yet it often settles in judgement; whereby we come to consider the Nature and end of an affliction, the result of which is Patience and tranquility of temper: Therefore you read of the Saints rejoycing in Persecution; the bitternesse of that stream being lost by a customary tasting it. That Sense should work thus, 'tis not by any Virtue of its own, but by Grace that sanctifies it; the Dictates of this Law of Flesh are soft, as its make is; pleasure and ease are the two desirable goods it propounds to its subjects; but when once the Spirit rules, it so exercises this Flesh, that all the softnesse is worn off, whereby it can receive rougher impressions. So then Sense of it self is always quick to sound us of pain; but the good Angel (that walks in the Furnace) keeps Christians from scorching.

Hence

Hence it is that the grievance of ſuffering is not felt; but ſhould we once relye upon Natural ſtrength, or Phyloſophical Principles, the flame would quickly devoure us, and ſhow by our Aſhes the frailty of our Compoſition. Who can reſiſt God in that terrible Shape of a Conſuming Fire? Who can meet him when he is armed, or wraſtle with him in the ſtrength of his Power? Old Experiences and new Arguings will of themſelves little avail to the curing of our wound, if God once hides his face in afflicting us; as he hides it ſometimes from the beſt of his people, to diſcover to them the falſeneſſe of their own hearts, and the terrour of his Arm. *David* had long thrived in troubles, and ſharpened his Sword at the Forge of his Enemies, when he cut his way couragiouſly through the hatred of *Saul*, the Wars of *Iſrael*, and the Invaſions of *Philiſtims*; but at laſt (leſt he ſhould forget whence that courage came, and looſe the memory of his own weakneſſe) God ſends him a *Joabs* Arrow, which pierces his heart with the ſame point, wherewith *Abſalom* was ſlain. Here he weakly complains under Gods hand; and the death of one Son (though a perverſe and rebellious Childe) blots out of his mind all the Idea's of former Conqueſts. If ſuch an accident were for the preſent ſo power-

2 Sam. 18. 14

33.

ful

ful over a *Davids* Spirit; what trouble would this Spectacle have caused in him, had he beheld Wisdomes Tragedy, and Virtues sudden fall? A losse every one is concerned in! and therefore they may find excuse for their sorrow.

Let us take care the affliction of this place produce not worse effects; Grief indeed we are not deny'd, for though it be a passion first caused by sin, yet it is now purged by Christs weeping, and made a Hand-maid to Charity; but if we would preserve it pure, as he left it, then the stream of our grief, like his, must be mild, and have Banks to direct it in its Flow; that so we may Piously lament our losse of a Person, whose Life Envy (blind and dumb as it is) yet might learn to admire; his Death Malice (hard and cruel as it is) yet might be taught to deplore.

Shall I here represent before you his Birth, his Learning, his Travels, the Reverence of his Age, and the like? these were all Ornaments that belonged to him, and yet the least of his Praise.

The Noblenesse of his Birth was a good he little valued; nay, he strove to hide it with Dignity acquir'd; as desiring to be begotten anew by Virtue, and thence receive his Honour, which the Fortune of Birth lazily bestows.

His

His Learning, as it was great and choice, ſo he uſed it only as a Servant to higher ends; bare knowledge he never doated on; nor Wit his Knowledge was ſet off with, but as they both conduced to practice; the one as the Weight, the other as the Edge of his Actings.

His Travels conſider'd in themſelves were common to him with others; but the mannagement of thoſe Travels was peculiar to him, and therefore may give him a Property in Fame. For they were ſo many Victories over the times, and the Vices of thoſe Kingdomes he lived in; the knowledge he had of the worlds frauds, never byaſs'd his Soul, nor could his ſight of Sin in its ſeveral Shapes bend him from Noble Deſigns; Who was ſuch a follower of Virtue, that he learnt from bad Cuſtomes a ſtricter practiſe of it; ſuch a Lover of Truth, that he (who was Maſter of Forreign Languages) yet taught thoſe Languages to ſpeak it? A ſtrange Current this, that has paſſed through ſeveral Lands, and yet received no Taint from the Soil, nor ever travelled from his own Nature.

Laſtly, The Reverence of his Age, and the Dignity of Grey Heirs, theſe were a Grace indeed to his Perſon, but a Grace of it ſelf not to be prized; for it is an effect of Time, Folly as well

well as Wisdome may partake of; but in him Age created Respect, because it show'd a Head that Crown'd it: 'Twas like an old Monument, that has Noble Acts written upon it, and so becomes Honourable for that History. Therefore passing by these Qualities, give me leave to go higher, and consider him in a threefold Capacity.

As a Subject.
As a Publick Minister.
As a Christian.

1. *As a Subject.* Still times may prove happy to a State, but not glorious to the Liver: they are dead calmes, wherein the courage and fidelity of the Subject cannot move; but Heaven had ordered a Tryal of his Loyalty in such an Age, wherein Loyalty seem'd a Crime; when Rebellion looked gay with successe, and Sacrilledge had Providences to gild it; yet ran he then constantly the hazards of his Prince, and Triumpht in an afflicted cause; as seeing Heavens Justice through the blacknesse of its course, Earths sin through its prosperous Usurpation. Such services (without worldly hope to allure) could have only pure Conscience for their Principle; and it was the bare Right of his Master, joyn'd with a love to the Owner, made him digest all the misfortune. This is a Quality, for

which

which many then Lifted in as Subjects were not known, that generally fram'd their Maximes, as Seamen do their course, according to the vantage of Wind, and so ordered their Sails: But to oppose the wildnesse of a Torrent, to steer against popular Gusts, and dare good actions (as he did) though ill countenanced; this was looked upon as monstrous in the State, whose great Rule was compliance with Power; whence they ordinarily proved dangerous, because their Faith could not be proved. Who will commend *Shimei* for making one in the throng to bring back his King, whom a little before in his flight he blasphem'd? 'Twas the striving of the people for *David* made him forget his Curses, and come with words of Allegiance in his mouth; that were as little to be trusted, as the stones in his hand; the one being but Treasons closer work, the other an open Defiance. But flattering Arts and cunning Practises were far from the temper of this Person, who had a Breast large and open, made indeed to hide his Masters Secrets, but not to dissemble his own Principles; whence he manifested them in the lowest Extremes, sticking to the Crown, when it lay in dust, and following the Sun in its Eclipse, which the Multitude adores for its Beams. When he had thus recommended his Duty, none

2 Sam. 19. 26.

2 Sam. 16.

could justly envy him in his Princes height, he should partake of that Influence.

2. *As a Publick Minister.* Which Office he began betimes, and rose by steps to the highest Honours of Employment; yet he never altered his course in his mannage of Affairs. Justice and Integrity were Notions fixt and rooted in his Soul, no Bribe could enter that Room; for it was before richlier fill'd, and Honesty kept the Key; so that with the same truth he ty'd himself to the businesse of his Prince, as he did to his Fortune. What Trust he had in the World three Courts can witnesse; how well he mannaged it, they may equally proclaim; for the general good was his aim, and thither he directed all his Endeavours. I need not mention the care he had of his Charge; for that was a work of his Nature, nor the exactnesse of his performance, for that was an ordinary effect of his Wisdome; but give me leave to declare to you the clearnesse of his designs in all his Undertakings, who never studied Self to enrich, but only Self to Command: His whole Treaty of Commerce had nothing of Private Traffick; for his Soul was above Wealth, and he Nobly show'd it, when he threw it away to preserve Kingdomes. To the Peace of Crowns he made his flight in this Embassie, and not to Merchandize,

dize, Peace the great gift of Heaven, and the Noblest Copy man has left him for imitation; It was this endeared his labours abroad; and with this he thought to magnifie his Master at home, when the World should see (by that Mediation betwixt States) the goodnesse of our King, as in War they had felt the greatnesse of his Power. And what could be more Honour to a Prince, than the glory of saving with one hand, when the other Conquered; of setling Dominion in Princes, when he had broke it in States? The first work this one Minister endeavoured; the latter a whole Fleet served in: but though that good design of his for uniting Kingdomes (which he so lately ventured to procure with his own danger) be now frustrated by the prejudices of obstinate men; yet the fruit is not to himself: God looks on him as a Peace-Maker, and has accordingly bestowed his Reward.

In his Voyage this Year to Portugal.

3. *As a Christian.* What the Graces of Christianity are, the Apostle describes, *Gal.* 5. 22, 23. *The fruit of the Spirit* (saves he) *is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance; against such there is no Law:* And it were easie for me to make out, how in all these he excelled. Love ruled in him as the moving Principle, and joy as the atten-

attendant of his good actions; Peace was his end; Long-ſuffering, gentleneſſe, goodneſſe, meekneſſe, were his Conſtitution; Temperance his Habit; and Faith in his God a Grace that Sanctified all. In his laſt ſickneſſe (that came upon him with a ſevere Face, like Deaths Herauld, and therefore required as ſevere a Welcome) that Faith and Patience he had long before exerciſed, did then eminently ſhine. No groan, no complaint was heard to come from him; though he had a fire raging within, and Phyſitians, as Executioners, without him, Executioners I mean in their Tortures, though not in deſign. And when the Fatality of his Feaver was told him, with what compoſedneſſe of Spirit did he reſign himſelf up to the Almighty! With what indifferency of eye did he look on, nay part with his deareſt Friends! for his thoughts were carried upward to higher Relations: and drawing neer his laſt (for I was an Eye-witneſſe of all paſſages to his End) how readily did he make a good Confeſſion; profeſſing openly, he died in the Engliſh Faith, which no Son of our Church has more cordially Eſpouſed; in the aſſurance of Everlaſting Life which no Martyr has more fully received; and then giving himſelf up wholly to prayers, he breathed away the whole time in ſuch calmneſſe

of

of Devotion, that you would think he was never verſed in buſineſſe of State, but only practiſed how to Dye.

God knows, I have not ſtudied to deviſe him a Character; and you well know he needs none. Indeed the time, and the place, as well as the Subject, will not allow a Fiction: the Time is a time of ſerioufneſſe, and not of acting: the place is that of a Miniſter before God, and therefore a place for truth, and not for flattery: The Subject is a Subject of Worth, and not of Title; ſo that neither I can make, nor ought he to wear the vain Dreſſe of a Counterfeit Fame.

One thing I have omitted in this poor Deſcription; which is the conſidering him in his Domeſtick Government; in the conſtant chaſtneſſe of a Conjugal Love; (which was mutually anſwered to a height, and reſembled the ſhine of two Tapers, lighted but with one flame) in the goodneſſe of a Fathers care, in the ſweetneſſe of a Maſters Rule: but I have purpoſely omitted it; as knowing, 'tis too tender a Theme both for you to hear, and me to enlarge upon; and it would only ſerve to widen the Wound, which the intention of this Sermon is to cloſe. I ſhall therefore proceed to a brief handling of the ſecond Propoſition, which is this.

Prop. 2.

Prop. 2. *That the End of Gods Blow to the Patient Sufferer, is a high reward of Eternal Peace, and Repose.*

Hitherto we have looked upon the Rod in the
Exod. 7. 10. Serpents ſhape; namely, in its Plague, and in its Sting: Let us now conſider it in its own; as bearing bloſſomes to invite, and fruits to reward the Sufferer; that having before paid Tribute to Nature in Tears, we may now pay Tribute to Religion in Joy. This is that bleſſed Hope ſupported Chriſtians of Old in their fiery Tryals; whence they willingly quitted wealth, friends, nay their own lives: by reaſon of this Hope they counted the ſpoiling of their goods but a putting out of their Treaſure, that ſo they might gain by a removal of that Stock, which would lye dead in their hands; the fall of Friends they looked upon, but as the fall of Corn to Husbandmen, that expect thence a better riſing. Laſtly, their own Martyrdome, but as a quicker and more violent Entry into Heaven, a taking of it by force; which adds new luſtre to that Glory, becauſe 'tis Happineſs with Conqueſt. Thus they fortified themſelves with the expectation of a Crown; nay ſome would not accept Deliverance, that they might
Heb. 11. 35. obtain a better Reſurrection; wherein they ſhow'd their apprehenſions of Temporal Miſe-

ry,

ry, were far different from thoſe of their Old Parent *Adam:* for he took the Briars of the Earth for a Curſe, but they a Bleſſing; He thought the Flaming Sword a Terrour to keep him from Paradiſe; they a Light, to guide them thither. Indeed were not Afflictions rewarded with ſuch an End, Chriſtianity would appear an Unſupportable Yoak, its Law a Bloudy Edict; and God the giver of it, a ſeverer and leſs liberal Maſter to his People, than *Joſhuah* was to the *Gibeonites*; nay, then Satan is to his Subjects: for the *Gibeonites* obtained from *Joſhuah* a Covenant of Life, though not of Liberty; but theſe muſt ſerve under Sawes and Axes, (as ready to be ſlain) without hopes of Reprieve: Satans Subjects receive from him their Portion in this life, though they can expect no other; but theſe muſt be tormented in their life time, and at laſt enjoy no other ſhadow of contentment, but that common cooling-place a Grave. Who could upon ſuch a ſcore endure the lighteſt Chaſtening, ſo as not to cry out with *Cain*, *My puniſhment is greater than I can bear?* Much leſs can we imagine, hee'l be able to endure the Croſs for his Profeſſion; the ſhame of which, the Son of God himſelf (with all his Divinity to ſupport the Manhood) did not deſpiſe, but with an eye to his Glory, *Heb.* 12. 2. If therefore wee'l allow God the equity, and wiſdome

Joſhuah 9. 5.

Luke 15. 25.

of a Law-giver, and the Religion he prescribes man, as fit to be owned; we must necessarily conclude there is a certain reward reserved to its followers, as a reason of their obedience. But here two things may call for our enquiry.

1. *In what sense Chastening may be said to yield the peaceable fruit of Righteousnesse?*

2. *Why those that are exercised by Chastening, are the great Proprietors that enjoy it?*

1. *In what sense Chastening may be said to yield the peaceable fruit of Righteousness?* I answer, not because of any Natural Virtue in affliction to produce it: for that has only this proper quality to kill, as being a Sword edged with Justice, that never returns empty. Who will be so mad, as to expect Winds should proclaim Peace, or Tempests hurl him Treasures, when the Nature of Winde is to breathe War, of Tempests to bring Ruine? As little fruit can be looked for from one of Gods severe Dispensations, which of it self threatens destruction. Yet though it has so ill a Countenance as to bode Death, it cannot actually hurt Christians, because all the rigour of its Nature is restrained by the power of a Mediator. So the Lyon (that was hungry and devouring, and naturally made no distinction in its prey) yet had its mouth shut up at *Daniels* descending, but let loose all its

its wildneſſe upon his Adverſaries; whereby was manifeſted, the fury of that Beaſt was not loſt, but only in the exerciſe over-powred. All Chaſtening, without relation to thoſe ſtripes Chriſt ſuffered, is but a ſad Argument of Gods anger that conſumes, and mans ſin that condemns: Such Lectures were *Pharaohs* Plagues both to him and his People, wherein were read thoſe uncomfortable Miracles of Power, and no Mercy; all their Waters were Waters of Blood, that brought ruine in their taſte, and revealed to them their End; as deſtructive would thoſe waters prove, that ſurround Chriſtians, were not other blood mingled there, to make them ſound. But now ſince a Saviour has ſuffered, all the Debts of his people are cleared; the Judge reconciled, and conſequently Acts of Puniſhing laid aſide; whence their ſuffering is accepted of, as the ſuffering of Martyrs, which would otherwiſe be no better than the Paſſion of Thieves.

2. *Why thoſe that are exerciſed by Chaſtening, are the great Proprietors that enjoy it?* To which I may reply, becauſe theſe tread beſt and trueſt in the ſteps of their Maſter; who being deſirous to be followed by man in his ſharpeſt Enterprizes, is pleaſed to tye promiſes to the example; and like the Captain of our Sal-

vation lead us on; that we might be made perfect with himself through suffering. The advantage of this State, *Julian* the Apostate so well knew, that he took another course of persecuting Christians, by permitting them a life of ease and pleasure, and an undisturbed enjoyment of the world; which in effect proved their worst overthrow: for the Persecutions of other Emperours rifled only their outward goods, but this took away the Marks and Evidences of their Profession. It is part of our service to Christ, and the greatest too to suffer for his Name; who though he wrought the work of our Salvation upon the Crosse, when Man was but looker on, yet will not apply the benefit of that Salvation, without man becomes a Party by suffering. For can we imagine (when our Redemption cost him so bloudy a Sweat to procure) that he would thereby altogether dry our faces, and save us the least expence of Sweat to apply it? VVould he buy Heaven to bestow it upon man, without our owning the Purchase? What is this, but to make Glory vile, and the bloud shed for it cheap; whose price is best valued by the afflictions we endure? Therefore, when our Saviour took the way of the Cross to triumph over Death, we find he left that Cross standing for his Disci-

ples;

ples; to ſhow the Victory was finiſht, but not the imitation; and ſo requiring mans patience to Crown his work, he ſignified it was regarded by him, not as Merit of Claim, but as Homage of Duty; not as a Pleader for life, but as a witneſs of Subjection. 'Tis this Patience under Tryals ſeals the truth of our belief, which cannot be otherwiſe known. A Peaceful Piety is the ſleep, and not the exerciſe of a Chriſtian: Voluntary Chaſtenings, as VVhippings, Sackcloth, VVatchings, and the like; are ſlight Eſſayes of Devotions, no real proofs; for where our fears are not aſſaulted, and the ſtrivings againſt ſin are ſecure, there is rather the ſhow of a fight, then a true Encounter. But to combat our moſt ruling and tender paſſions in thoſe loſſes we bear, and dangers we undergo, to meet malice in all its forms, and Sacrifice every Intereſt to our cauſe, this is a ſervice declares the height of our Zeal, and the ſincerity of our Faith; which being our utmoſt payment (though but two Mites in compariſon) Chriſt wills no more for Heavens Purchaſe; exalting their value from hence, that we have no more to caſt into the Treaſury. I ſhall not farther enlarge my ſelf on this point; but beg leave to conclude with a word of Application to our ſelves. Mark 12.43, 44.

We

We have here presented a tender Object of Patience: the fall of a Head, which Passion tells us, reflects on this Family; but Reason extends it wider to Kingdomes, as the fall of a Head, wherein their Interest was contained. Yet such persons Deaths (like their lives) are of publick use, and Tryals sent us for a general improvement; that we might all acknowledge the hand correcting us, and learn submission to the blow. This will draw out all the Vinegar from our Tears, and separate the Gall, which imbitters the affliction. What? shall we receive good from God (which is our undeserved portion) and refuse such an evil, which is but another Method of doing it? Shall we prescribe Rules to that Soveraign Wisdome how to act, that are unable to prescribe our own remedy? But a sober considerer will be far from taxing the Orders of Divine Providence; which he knows should he oppose, it is a fruitlesse work, because they are unconquerable; should he judge, it is an absurd action, because their end is not known. Let us first understand our own disease, before we scruple at the Physick given us; let us first find out the evil of Death, before we quarrel at the Dispensation. Otherwise we do but bruitishly repine; and besides affront God at our own peril; like a foolish people I have read

read of, that ſhot their Arrows at Heaven when it Thundred; but thoſe Arrows, inſtead of appeaſing the noyſe, turned Inſtruments of Heavens Juſtice, by coming down upon their heads to puniſh their preſumption. Whoever he be that complaineth, let me ask him (if Grief can allow Reaſon a hearing) what evil is there in this accident, that ſhould breed any murmuring in his ſoul. Can the chaſtening be thought grievous, to the perſon departed, or to us left behind? To him? Then Reſt muſt be Torment, and Immortality a Penance: But alas! we conſider not, how a good mans ſighs go away with his breath, and his tears are ſealed up with his eyes; whoſe ſoul (now freed from the dregs and contagion of body) can have no trouble, without you'l call pity one; which may be raiſed in Saints above, ſhould they behold the miſtakes of us Mortals below. Lies then the burden of this affliction upon us? So Intereſt pleads in our Grief, and not Love: But wherein are we properly loſers, when God ſends this and the like Tryals, meerly to exerciſe us for Glory? The Storm that frighted S. *Peter* in the Ship, had not its blackneſſe from the groſſneſſe of Air without, but from a dark Cloud within; becauſe his Maſter was aſleep there: Now his and our Maſter is uncapable of ſleep; for when he

Saavedra Hiſp. De Gothis.

he aroſe, he threw off all the weakneſſe of Humanity: He is now watchful and vigilant over every accident that befalls us; whence we may look upon the bittereſt ſtorm of an affliction, (ſince Mercy governs it) with as pleaſant a regard, as we look upon Dew or ſeaſonable ſhowres that refreſh the Earth with their fall. I need not I hope fetch Reaſons from Phyloſophy to cure the diſtemper of our paſſions, which Scripture can with more truth and fulneſſe ſupply us with, out of the abundance of its ſtore. The old Heathens derived their cure of Death both from the neceſſity of that blow; as likewiſe from the period it put to Senſe: and laſtly, from a wandring Immortality the Soul by it enjoyed. Neceſſity they thought would give Reaſon ſuch a Law, ſo as to cauſe its ſubmiſſion: A deſtroying of Senſe would remove their fears, and a wandring Immortality be a ſufficient object of deſire. The firſt of theſe is indeed ſo convincing, as may ſilence our complaints; but the two laſt (that annihilate one part of our being, and leave the other imperfect) are but poor reliefs; to ſupport us either at our own or our friends departure. Chriſtianity affords us better Medicines to heal our wound, by ſetting before us no Airy Phantome or Apparition of good, but a ſubſtantial happineſſe; wherein the

the body shall share with the soul in a Beatifick vision; and sensitive of those divine joys, that shall fill the understanding; so that it makes a perfect object received by a compleat subject, when God shall be the reward, and the whole man enjoy him. But we are apt to make melancholly reflections upon that scene of mortality Death presents us, in a pale look, sunk eyes, breathless body, and a dark vault to which it must be carry'd: All these are but Artificial figures of its loss to delude our Sense, no real tokens of it; and therefore a right Faith is not mov'd with that spectacle, which dwels upon another scene of lasting colours, for therein is shewn the endless spring, and vigour of a Resurrection. This is the great stay of a Christians Hope; and the corner-stone of our building; which were it wanting, all our Preaching would be vain, and all your Mourning desperate. But being grounded in the truth of it, We hence learn to perswade, as you should learn to rejoyce with that expectation. This is that state will truly instruct us in the knowledge of our Natures, whereas the Life we have here, and the Death that follows it, are but ill Schools to teach it us: Life (that swells us with an opinion of good) is but a false Dress to hide its Imperfections: Death (that breaks mans Frame, and disorders his dust) is

a false Dress too, to hide the Glory of his rising! but a Resurrection (that initiates us in a full fruition of Bliss, that takes away all our corruption, and a proness of falling into it again) this breaks forth upon a devout Soul, in such beauty and lustre, that it makes all the Apprehensions of good in this Life, all the Fears of Evil in Death, to vanish before it. What is there then here (in comparison of this state) can be worth a minutes desire? when the Life (we prize so much) begins in Tears, continues with Cares, and ends with Torments? What is there in Death (if we reflect on this glory) can claim a minutes discomfort? when death (we lament so much) has but a sick stomach, in swallowing its prize, and will ere long throw it up upon a Land of Immortality. Go then and bee discontented, that thou hast left here deposited, thy Friend, thy Husband, thy Father, thy Master: Is it not madness? like his Grief, that is troubled, he has put his Mony to the Exchangers, to receive his own again with Usury. For it is but a little while we stay here; and while we stay, God tries how we use, and how we surrender our Talents; which if we can give a good account of at the day of Death, (that great day of collecting Gods rents) We shall then be taken up into the Clouds, that now seem to us so

dark;

dark; and there behold the brightneſs of thoſe Saints, wee have here mournfully lamented: There wee ſhall joyntly with them ſing Praiſes, making this no ſmall part of our Song, that God would uſe ſo ſevere a method to bring us together. One Word in the cloſe.

We are now leaving this Land and our Offices together; Suffer me at thē end of my Preaching to make a plain, but true profeſſion, before a Great Judge (to whom wee muſt all give an account of our Actions) that I have endeavour'd (according to my poor ability) a faithful diſcharge of my Function, throughout the whole courſe of this Service: To God I leave the judgment of my heart: To you I leave the tryal of my Paſſions, the errours of my Nature, the weakneſſe of my performance; but if God uſes to accept the heart, theſe other Infirmities, I hope, Man will pardon.

Now to God the Father, to God the Son, and to God the Holy Ghoſt, bee aſcribed, all Honour, Praiſe, Might, Majeſty, and Dominion, both now and for evermore. Amen.

FINIS.

dark, and there behold the brightnels of thole Saints, wee have here mournfully lamented: There wee shall joyntly with them sing Psalms, making this no small part of our Song, that God would vle to levere a method to bring us toge-ther. One Word in the close.

We are now leaving this Land and our Offices together; Suffer me at the end of my Preaching to make a plain, but true profeſſion, before a Great Judge (to whom wee must all give an account of our Actions) that I have endeavour'd (according to my poor ability) a faithful discharge of my Function, throughout the whole course of this Service: To God I leave the judgment of my heart: To you I leave the tryal of my Passions, the errours of my Nature, the weaknelle of my performance; but if God vles to accept the heart, thele other Infirmities, I hope, Man will pardon.

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